

Light of Truth.

An Exponent of the New Philosophy of Life, Here and Hereafter.

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Written for the LIGHT OF TRUTH.

Led to the Light.

BY HUDSON TUTTLE.

CHAPTER VIII.
LAW.

Fordham in its days of cityhood had maintained a municipal government, and the positions of mayor and councilman had been sought with eagerness by those desiring office, and they constituted usually the voting population. The mayor might not receive the salary of the President, but his honors were great, and it was a stepping stone to political preferment. When the town declined, the office went begging and became a practical joke to crack on some unsuspecting citizen, after the fashion of the office of constable in country towns. The previous year Deacon Simmons, as the least competent for the office, had been nominated and elected by a vote nearly unanimous. He had nothing to do, as the justice of the peace overshadowed him, yet was he proudly conscious of his honors, and adopted a long alpaca duster and silk hat as ensigns of his position. He had a room in the basement of the town hall for an office, where he came punctually.

"I don't have much to do, that's true, for its an orderly law-abiding town, but the people expect me to be on hand, 'gainst everytime there is occasion, and that may come without a moment's warning."

Before Mayor Simmons the prosecution brought Sherwood Canning. Sensible citizens said it was a shame to take a case of such importance before a judge who had in his two years of office had only one case, and that put up as a joke. A charge was preferred against himself, and the conspirators engaged an able lawyer to manage the suit. A large number of witnesses were examined to prove that E. Simmons had "pilfered, stolen, gathered, sequestered, and appropriated to his own use and maintenance, and of his heirs and assigns forever, certain fruits, i. e., apples, growing, ripening, and maturing on the farm, ranch, and premises, lands, grounds, and private domain of Jim Hawley; and, furthermore, the crime was committed with malice, aforethought, instigated by the devil."

A clear case was made, and the wily lawyer showed it up to be the most villainous crime that had been committed in the community in a generation. The muddled understanding of Deacon Simmons did not identify himself with the prisoner at the bar who had been placed there as a dummy, and, clearing his throat, he said in his cracked voice: "The court finds the prisoner guilty of highway robbery, for the crime was done by the side of the highway, and jails him three months at hard labor, bread and water, and not to be let go until he pays the costs."

The mirth that had been restrained until the decision had been rendered broke forth in a storm of laughter and cheering, when the marshal approached the mayor and politely invited him to jail. Then he just became conscious of the joke, and instead of joining in the sport became angry and declared he would have every one connected with the affair arrested for contempt of court.

This incident may appear irrelevant, but it is introduced to show the character of the man before whom Sherwood Canning was brought.

The mayor sat in the dingy court-room in a wide-armed office-chair, his duster in its amplitude falling in folds like the robes which make our Supreme Judges ridiculous barlequies of a by-gone age. His bald head, smooth and shining as a billiard ball, might have served as a toboggan slide for ideas, sliding off and not entering the narrow rim of his contracted brain. His round spectacles gave him the aspect of an ancient owl, an owl that had died, been mummified and resuscitated to stare and blink in the light of another age.

Seated in front by a table, vigorously writing, or pretending to do so, was the prosecuting attorney, Mr. James, a tall, lank, loose-jointed fellow, with narrow head and contracted forehead, a thin mustache, and lank hair combed straight over his forehead. His eyes were dark and glanced shrewdly from beneath heavy black brows, meeting over his aquiline nose. He had read law and opened an office in Fordham. He did not wait with proverbial patience for business to come to him but went for business. He ferreted out old and half-forgotten claims and disputes, over which the contestants had hesitated before trying the uncertainties of the law, and shortly had a score of suits pending before different courts. His activity called attention to him, and he was nominated and elected prosecuting attorney. The popular reasoning on the subject was plausible, for it was said that anyone who was so active in his own interests would be in that of the public.

The court-room was crowded and a larger number were gathered outside. It was observable that those within were the most active in the prosecution, and most prominent among these was Billy Keller. As a saloon-keeper he was regarded as a pariah, a lower caste, but as a reformed sinner his consequence was the greater as his infamy had been damnable. Brother Keller and Bill Keller were distinct individualities. Brother Keller held whispered consultations with the lawyer and returned to the crowd to impart his information. With difficulty Marshall Lusk forced his way into the room and vacated a seat for his charge. Sherwood was sensitive to the sinister influences around him, the cold, hard, angry, and accusing glances, a few had taken his hand as he passed them with hearty good will and expressed words of sympathy. Indeed, the words of the marshal were proven true; the popular tide was against him, and he felt desperately weak and alone, until his father came to him, followed close by Rodgers.

We do not propose to weary the reader with a full report of the proceedings. When asked who defended him, Sherwood was about to reply no one, when Mr. Miller, a noted lawyer, who was a friend, came to him, and said that fearing he would not prepare himself with counsel he had come to tender his assistance.

"I am obliged to you, yet the case is so absurd I can not believe it will be entertained by any court."

"We shall see!" was the lawyer's opaque reply.

When the prosecutor presented the case, stating that an unknown woman had been murdered on the street, the evening before, Rodgers cried out: "No, no, not an unknown woman! She was my daughter! You all remember Mildred,

my little Mildred! It was she. She was coming home to her old father. She was coming home, and they killed her before she reached me; before I could see her and ask her forgiveness." His voice died into a sob, and thrilled the hearers. It was a misfortune to Sherwood, for it aroused the feelings which had somewhat abated, and he heard his name execrated and hissed. "Her father! old Budd Rodgers her father!" "Yes, he was the murderer." "A pretty girl, but she went to the dance." "That makes his crime damnable." "How came he to be connected with her." Such were the remarks bandied around, not one generous explanation of his motives; not a suggestion that did not come from the brutal passions.

The doctor was the principle witness. He had joined the Church because he thought it would help his business, and pursued a partisan course from the same motive. He testified that death had been caused by a blow on the back of the head, well directed, and another had been dealt across the throat and mouth. Sherwood Canning was with the victim when he came, supporting her head and in a state of great mental excitement.

"Are you certain that he was laboring under unusual excitement?" asked Mr. Miller.

"Quite certain."

"Be careful, doctor," looking him firmly in the face, "you may be swearing away the life of a human being. Was not Sherwood Canning the coolest person there? Did he not send for you; support the poor girl's head; apply restorative measures, and when you pronounced her dead, call the undertaker and order him to give her decent burial and look to him for recompense?"

"All you say is true," faltered the doctor.

"Did he act like a man detected in his crime?"

"Really, really, I do not know; perhaps not. I think —"

"I object," called the prosecutor, "I object, let the doctor tell what he knows, we don't care what he thinks."

"That will do," quietly said Miller to the humiliated witness.

Waldro was called and gave damaging testimony as far as it went.

"He ran against me, and then told me to go for the doctor."

The prosecutor had previously questioned him and well knew that he was the first to discover the victim, but if he testified that he was, the accused would be at once released. His object was conviction not acquittal. A prosecuting attorney is famous in proportion to the vindictiveness with which he pursues the criminal and condemned if he does not convict. The masses delight in conviction and heavy sentences. Public judgment is harsh and untempered with mercy, for the instincts inherited from the brute have not been outgrown.

The prosecutor saw his opportunity and sprang to his feet, shook his fist in the face of the cringing imbecile, and shouted: "Run against him. He was bending over the victim, and before he saw you, you ran against him?"

"Y-a-a-s," stammered Waldro.

"What did he say to you?" Silence.

"What did he say to you? I repeat," yelled the prosecutor.

"Was he angry?"

"Y-a-a-s."

Mr. Miller sought by cross-examination to break the force of this evidence, but Waldro was so confused he remained silent, his eyes expressing the pitiable appeal of a tortured animal.

"Your honor," said Miller, "will give due weight [to the words of this imbecile]."

The evidence was weak, Canning admitted being found supporting the victim, and this required no proof. The prosecution had, what often on such occasions has more influence than evidence, the pressure of public opinion. To that element the prosecutor appealed in his argument. The occasion was opportune, and he launched forth in the lurid style delightful to such listeners. He described the crime, the hour of twilight when all the people were collected in the house of God, appealing for his divine grace, the villain had skulked like a wolf in the darkness to which he had lured the young woman—one of their own people returning to her home, and her beloved father, now heart broken—lured her into an alley and smote her to death! What was the motive? What the complicated relations existing between the prisoner at the bar and the victim was not known. "Such crimes," with a leer at the grinning crowd, "were always preceded by other crimes leading on to them. The prisoner best knew." Then he threw out a sop to the Church members by allusion to the skepticism of the accused. It was true that Christians are not led astray in the broad road of crime. The scoffer and unbeliever are found traveling that way. A scoffer of religion is ripe for any crime that may gratify his propensities. He has no restraining fear of hell or hope of heaven. A crime like the one before them we might expect from one who has been reared to despise the teachings of the blessed Church. An example was needed. Crime had stalked abroad red-handed. No citizen was safe even in their homes. Their daughters were menaced by such black-hearted villains. The strong arm of the law must not be staid for friendship, and a moral life should not have a straw's weight.

During this harangue he was repeatedly cheered, which demonstration was not rebuked by the mayor.

Mr. Miller was brief and pointed. He had little to say, for the case did not admit of it. Nothing had been proven against the accused. He admitted his presence, was that evidence of his guilt? Had it come to this that a man could not give his aid to the dying without subjecting himself to suspicion and criminal accusation? If so, none were safe. At any time we might find ourselves in similar circumstances. The prosecution was infamous and a disgrace to the town.

"Hold on Lawyer Miller," said the mayor, "contempt for court will not be borne."

"Your honor will pardon me," Miller blandly replied, "my contempt for the court will not be expressed."

There was silence in the room. The mayor fidgeted and fumbled his law-books; the prosecution was writing with nervous effort; the crowd was breathlessly expectant. The mayor raised his little baldhead above his desk.

"It's pretty clear to this court," he began in a cracked voice, "that there has been a murder. The murdered is a girl, old Budd Rodgers' girl Mildred. Its pretty clear that the prisoner, Sherwood Canning, was caught trying to bring her to life. Its pretty clear to the mind of the court that he was thus trying

to bring her to life because he was sorry he killed her. That's natural. I've got to do one of two things, let him go free or to jail, and its pretty clear to my mind that if I send him to jail he will not be at liberty. If the defendant had proven that he was somewhere else at the time of the murder, it would have acquitted him on an alibi, but he has not so proven, on the contrary, he admits having been there. He turns State's evidence against himself. The case is complicated, and I jail him until such time as he can have a hearing before a higher court."

As he sat down a storm of applause broke forth with mingled hisses.

Canning for a moment was speechless with indignation. Turning to Miller he spoke a few words. The lawyer nodded affirmation and said: "May it please the court, I presume you will state the bonds required for the defendant's appearance."

"May it please the court," said James, "the prisoner can not be released on bonds. He stands charged with murder in the first degree. Cold, premeditated assassination is the charge, and with your profound knowledge of law, you are aware that that does not admit of bail."

"What," indignantly exclaimed Miller, unprepared for such an attack, "would you subject this man, innocent as you or I, for aught that has been proven against him, to the shameful degradation of imprisonment? He is not charged legally with a capital offence, this is a trumped up charge of a millifogger. Every citizen has a right to a fair trial and to be regarded as innocent until proven guilty. You have no right to force imprisonment when we grant you the privilege of fixing the bond to any limit you please. Make it ten or a hundred thousand, and half the towns people will sign it."

"Law is law," said the mayor, "as attorney James states the law, that is the fact. I can't allow the prisoner to go on bail. The marshal will jail the prisoner as soon as possible. This court is out."

(To be continued.)

Written for the LIGHT OF TRUTH.

THE CHURCH OF THE NEW ERA.

LYMAN C. HOWE.

What is in a name? Much every way, but names are what we make them, as are all other words. Among liberals (?) there is a great deal of prejudice against the names Church, religion, etc., because they have been used for bad purposes, as well as good. But the same may be said of all words and names. What sweeter word than love? Yet what word has been more abused? Shall we abandon the word because it has been prostituted in bad company? Truth has been used as a magic word to inspire hate, vengeance and persecution; shall we therefore drop it? Justice has been a synonym for the most savage and monstrous expressions of cruelty and eternal vengeance. But we keep these words in the vocabulary, and correct the definition in accordance with the better light and higher standards. Around the name of Church cluster many sweet and sacred sentiments; but the history of the "Church militant" is red with human gore and lurid with the passion flames of murderous bigotry.

Nevertheless, the name covers a large field in which the spiritual and religious sentiments have blossomed and borne fruit along the ascending path of evolution and advancing civilization. It is a convenient and expressive name which in the new order of religious thought and culture, may cover a much wider area and become the conservatory of progressive ideas, and the palladium of mental liberty. Sectarian liberals (!) may hold a spleen against the name; but if it does not compromise principles, such prejudice is unworthy any developed Spiritualist.

The Free Church of Sturgis, Michigan, set a noble example thirty-five years ago; and if the Spiritualists in other localities had acted in the same spirit, we might to-day be enjoying all the privileges and sharing all the advantages of other religious bodies and accomplishing vastly more than all of them in the development of truth and general reform.

Spiritualism has done a grand work against great obstacles, and at a tremendous sacrifice of labor, life, and means; but it might have done a much greater work, at half the cost of time and effort, if we on this lower side had wisely made the conditions and earnestly co-operated with the educational efforts of the noble band that had the world's welfare at heart. All that has ever been done in this, or any other movement, has been done by means of organization, and the more efficient, thorough, and extensive these agencies have been, the greater the work accomplished. The most stubborn and unreasoning opponents to organization are as dependent upon it as those who, seeing the law, favor a willing compliance to nature's ordained methods. But, from the first, it has been realized that the sectarian tendencies we all inherit, and the disposition to dogmatize and dictate a limiting creed to measure all minds by the boundaries of one, and that one, perhaps inferior to the average, makes it imperative that all organizations in the new dispensation shall be diligently guarded and constitutionally fortified against the possibility of becoming a soul-cripping, mind-enslaving prison. Sufficient safeguards are easily provided.

The Church of the New Era of Spartansburg, Pa., which I had the honor and pleasure to help organize, is so protected. The Free Church at Sturgis has been for thirty-five years one of the most perfect examples of untrammelled mental religious life on this continent.

Among all the free thinkers' associations of every name and nature that I have ever known none of them have stood so perfectly balanced on the pivot of equal and all-sided justice, liberty, and fraternity as the Free Church at Sturgis, Mich., organized by Spiritualists in 1858. Spiritual societies ought to lead all others in every noble reform; and in the most perfect examples of toleration and generous judgment towards all differing sects. We should be the most uncompromising critics of our own lives and faith, and the most lenient towards those we deem in error. We think we have more light and truer standards of justice and truth than any other denomination. If we have then we should not expect or ask as much of them as we give. If we set them an example of intolerance and abuse them because they are true to their inheritance and education, we have no right to complain if they treat us to a similar entertainment; and add the bitterness due to their lack of the knowledge which we enjoy. As a sample of the safeguards which every organization of Spiritualists may provide I subjoin the

PREAMBLE TO THE CONSTITUTION

of the Church of the New Era of Spartansburg, Pa.:

"We, the subscribers, citizens of Spartansburg, Pa., and vicinity, believing in co-operation for mutual helpfulness, desiring to extend our facilities for the discovery and dissemination of truth, and for social, intellectual, and spiritual improvement, without imposing any arbitrary restraints upon the freedom of thought, or dictating any faith or doctrine for authority, or prescribing any religious boundaries or sectarian creed, hereby unite ourselves for the purpose of securing more permanent advantages and effective measures for spiritual and religious culture, and enlarging our common knowledge by means of lectures, readings, lyceums, conferences, spiritual circles, and the cultivation of reliable mediumship as a means for investigating and studying the evidences of the continuous individuality of man, and for the improvement of society by scientific, educational, moral, and religious co-operation in such ways as shall be deemed most expedient and effective, and for encouraging and assisting the young in intellectual, social, and moral culture, hereby adopt the following constitution, etc."

The Constitution provides in Article X that "no person or class of good characters shall be excluded from the use of any building this society may own or control on account of religious belief or unbelief."

Article XI provides that "no religious test or standard of faith or belief shall ever be required of any member or anyone desiring to become a member of this society; and no member shall be discredited or be deprived of any privilege or standing in the society on account of belief or disbelief in any religion or any other subject open to human investigation."

As a final and permanent protection against bad faith in amendments Article XIII provides that "this Constitution shall never be so altered or amended as to limit the freedom of thought or faith of any member, or permit the expulsion, disqualification, or official censure of any member on account of belief or disbelief in any theory, doctrine, or religion, or anti-religion whatever, or to require any religious test of any member or applicant for membership."

With these constitutional provisions how is it possible for any sectarian proscription to mar the progressive work of this Church of the New Era?

The Spiritualists of Spartansburg are in earnest. They are not numerous, but they represent the best minds of the community. They are practical reformers—not crazy cranks—and they appreciate Spiritualism, not merely as a sensational show or for personal pleasure, but for its eternal value, its instructive lessons, its inspiring vitality and exalting experiences, its liberating revelations, and its influence it adds to all worthy motives and efforts for the improvement of this world, and the helpful cheer it gives to all who look to its transcendent revelations for light and guidance, as they journey through the valley shrouded with mystery and heavy with the burdens and sorrows of a lowly inheritance. Good, true mediums will find a warm welcome among them. Speakers that carry a constructive and instructive influence, and care more for truth than personal vanity, more for the good they can do than for the gratification of prejudices and partisan animus, can help themselves and the cause by visiting Spartansburg and uniting their good will with this noble band of progressive souls. A reliable test medium would do a valuable work at Spartansburg.

Predonia, N. Y., Feb. 10, 1893.

Written for the LIGHT OF TRUTH.

ANNEXATION OF HAWAII.

By JAMES A. GARFIELD, through the mediumship of

The annexation of the Sandwich Islands has only one answer and that furnished by the logic of necessity. The relations of that Island Group with the United States have become so intimate that to interfere with them would be like striking a portion of our own territory. The government of Honolulu has, to every purpose, been American, and whatever desire the natives may have had has been towards the United States. The Americans and Europeans have been the actual rulers. The native kings and queens have been grotesque in their feebleness and illustrations that divinity does not hedge in their thrones. They have no right to rule more than their poorest subjects, and, under the new order of civilization, are superfluous.

So far as a representative government is concerned, the natives have not advanced sufficiently to appreciate its benefits or conform to its requirements. They are dying out, and at present they do not number more than one-seventh of the population existing when Capt. Cook visited those Islands. Hence, in the solution of this problem the natives, as a future element in the equation, will not enter. The Americans will become the ruling people because of their greater capabilities, if undisturbed by European powers.

Should the issue be deferred, the American interests will rapidly increase until the Islands become so thoroughly American as to force annexation. For the interests of all concerned it would be better could the former relations be maintained for a generation longer, but that has been made impossible by the order of events. Our mighty nation has extended its commerce to the farthest East, and Nature has planned its great highway over the Pacific Seas. She has made the Sandwich Group, aptly called the Island World of the Pacific, a relay station between Japan, China, India, and our Western coast, and the United States cannot allow this outpost to pass under the control of any foreign government. Complications may, and undoubtedly will arise, yet they will not be comparable to those which are sure to grow out of a protectorate which will give all the disadvantages and none of the advantages of annexation.

The interests of Hawaii and the United States are one and inseparable. That has been demonstrated by the cunning of commerce, and, unlike the annexation of Cuba or Canada, there is no religious element involved. If the latter were proposed for membership in the commonality of States, it would be well to pause and consider what the result would be of the great accession it would give the Catholic Church—a power so great as to be already a constant menace to freedom. In the light of the highest statesmanship, which is conforming to the exigencies and expediency of the present, prophetically guarding against untoward consequences and future complications, Hawaii should become a territory of the United States.

To hesitate now is to lose the opportunity and give England the long-coveted opportunity to establish the last outpost to complete her chain of fortresses, skillfully planned around this country. To halt on a protectorate will give rise to diplomatic difficulties ultimating in war.

The government at Washington should say to the world, that it accepts these people under territorial government, with all the rights and immunities of citizens under such form of government. A policy of straightforward, unhesitating action is demanded, and unless pursued, there will arise complications with foreign powers which the skill of diplomacy will vainly attempt to adjust.

OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH.

THE SOUL'S IMMENSITY.

JOHN BUCHANAN.

The poet Wordsworth, in one of his poems, speaks of "The Soul's Immensity." He thus exhibits true insight for our conception of the soul, like our conception of the Supreme, can not be too exalted or too great. The essence of the immensity principle in man is one with the Universal Mind. "Between the highest human mind and the divine there lies nothing, to our comprehension, but a blank vastness—mere metaphysical dimension known to our thought, but forever shortened and annihilated to the eye; like the deeps, immeasurable, yet viewless, that separate the moving planet from the unchanging constellations over which it glides. We know that the interval is there; yet the nearer the light gives its height to the heaven above us, no less than the remote; both are referred to the same infinite sphere; both, whether in our system or beyond it, belong to the divine stars, glorify the midnight of the world; and the gaze that turns the parallax of the one alone becomes conscious of the others, a steady and eternal light." (Dr. James Martineau). The Spiritualists' conception of the soul is certainly high and noble. The body and the soul are like the center and circumference of the circle; the one an ideal point, the other an actual limitation, both of which are necessary to form the reality of the circle itself. If the physical organism exhibits a multiplicity of parts and members, the Divine I am is not only one, but is that which brings back all multiplicity to unity. If matter presents itself to us in the body, the soul, on the contrary, is that which governs all matter, and determines its changes. The actual matter of the human body changes many times over during our lifetime, and can never, therefore, constitute the real man; so that even, physically speaking, the real man consists in the divine power, which the body contains, to assimilate everything, to a given form and idea. And what is the spirit itself but the same power, viewed on the ideal side of its nature and operations. "Thought, identified with will, and animated by love, is that which must be called the being, that which is in an eminent sense." The "orthodox" inquires if the soul has the status we claim for it, how we explain the variety of incongruous and self-contradictory actions which experience reveals. Truth is always clear and simple, and the point raised is one of the simplest in our philosophy. The identical same question, too, arises in regard to nature herself. How, the doubter asks, with the existence of the Infinite—perfect in love, will and wisdom—is it that things are so far out of trim, and that so much evil exists? John Stuart Mills, philosopher and logician, even came to think that evil, both in external nature and in human nature, predominated over good. So much impressed was he with this idea that he admitted he could not vote for Theism. The whole difficulty however seems to vanish when we understand the plan of evolution. Nature, it is now demonstrated, has grandly progressed. The manifestations, or coming of God, has been slow but sure. Our planet had a history long before the appearance of any of the solid portions now to be seen. This is made certain by the traces of a gradual evolution which astronomers have been led to recognize among the heavenly bodies. In recent years the application of the spectroscopic to the study of the stars has confirmed the Nebular hypothesis. Our solar system, indeed all systems, have sprung from the one all prevailing fire-mist. Thus order and form have been evolved from the original unformed matter. This shows that reason or intelligence is imminent in the mighty whole. There is a geometry in nature as surely as there is in the human mind. The structure and movements of the solar system exhibits, on the one hand, the most perfect agreement with the mathematical laws, while the human mind, on the other, is so constituted that it can not help recognizing those principles of geometry and number, as being absolutely and universally valid. What the mind sees as truth nature embodies and exhibits as reality. The laws of reason are alike in both; they lie equally at the basis of our ideal conceptions. That countless universes and systems have been developed from chaos do not make apart the idea of the Immensity of the Supreme, but on the contrary establishes it as unassailable. And the same idea is true respecting the soul. Man, like the planet on which he resides, has been evolved from chaos, or unformed matter, and now stands at the apex of creation.

"Evolution is the spiral
Ever widening in its flight
From the whirlpool of destruction
To the vortices of light;
And the world of soul beginneth
Where the world of sense began—
Passion, like volcano chaos,
Ending at one God in man.

"Man shall turn the thought of silence
Into plain sonorous act,
He shall mould the spirit lava
Into adamant fact—
Fill the void with our creation
Till the echoes all are dumb,
Fighting hand to hand with nature
Till with God we overcome."

—A. J. EDMONDS.

Unlike other things man is designed to be the perfect medium of the Universal All creative Mind. The interior principle, which shows itself in the human organization—which gives form and feature to the body—which adapts all the organs to their several purposes—which constructs the nervous system as the great medium of mental manifestation—which implants the instincts, and prompts the senses to their appropriate work—this principle rises in due time to a self-conscious activity, in which it can recognize its own divine origin, and aspire towards its equally-divine destination. The soul, however, can never so report itself through matter as to do full justice to its innate attributes. The inspired Hudson Tuttle says: "However we may regard the spiritual being as an independent entity, when we study this subject from the physical side, we are compelled to accept the intricate blending of the influence of the brain on the expression of that being, during its connection therewith." One may purpose or intend to do a certain thing, or to follow out a certain line of conduct, but other influences, the result of previous actions, may prevail, and what he would do he does not, and what he would not do that he does. In the same way a person may wish to give expression to certain thoughts in his mind, and yet, from the presence of different or perverted images, he may write or say something different, or even contrary to what he intended. Phenological literature supplies thousands of cases in which the majesty of the spirits is totally eclipsed by evil physical conditions. Unhappily the embryo human may have evil influences and tendencies stamped upon him. The heads of these unfortunates have a peculiar shape; some resembling in a degree the skulls of the various animals. And this has led phenologists to the fact that as the brain of an individual approximates in form to that of any particular species of animal, his conduct is distinguished by the natural peculiarities of that animal. If parents are controlled by merely animal and selfish forces we should not wonder if the "higher sentiments" are very weak or almost absent in the offspring.

In his masterly work, the "Ethics of Science," Mr. Tuttle says: "The highest faculties should always control

the conduct of life. Each and every faculty of the mind has its own appropriate function and office to perform, and within its sphere of activity is promotive of good and conducive to happiness. Whenever any lower faculty transcends its sphere and encroaches on that of a higher, evil and unhappiness result." The "plan of salvation" never before appeared in simpler forms. When each hemisphere of the mind—Love Will, and Wisdom—act in perfect unison, then grace is really irradiated. Caladai found that harmonious sounds produced beautiful figures on a plate of fine, dry sand, and that with discordant vibrations ugly forms appeared. The same law obtains in the sphere of mind. When the higher faculties are in full play harmonious spiritual waves pass from us, which merge in the thought atmosphere, and "make for righteousness." On the other hand the magnetism of the propensities have just the opposite effect.

Thus it is clear that every pure and healthy mind is a power in the world for good, and as purity and righteousness become more and more developed, discord and disorder will abate, the sense of true brotherhood grow strong, and the human soul, rightly attuned in all its parts, will manifest its "immensity" and send forth divine harmonies which shall blend in eternal concord with the divinest melodies of heaven.

Sunderland, England.

[Written for the LIGHT OF TRUTH.]

PLEASANT READING. No. 6.

ARLINGTON.

Rev. Gates, of Methodist Episcopal Church, Jersey City, took his hearers back to the old days of theocratic rule when he told them that one-tenth of all they had and made belonged to the Lord. He declared: "You simply turn over his part of what you have made." He then quoted instances where men had given one dollar and received ten in return. He stood there ready to guarantee all who would give ten dollars, if they did not receive fifty before the close of the year, that amount himself. Why the Lord should be pledged to such extortionate interest as five hundred per cent. when the tenth, or the tithe, belongs to him the preacher did not explain. He was too eager to show his willingness to endorse the Lord's promises to pay.

This reminds me of the patent medicine dodge of promising \$500 to any one who after swallowing six or eight dozen bottles remained uncured. By that time the victim would be beyond the desire for wrangling litigation and there would be a new mound in the Church-yard.

Candidly, does the Rev. Gates think a promissory note from the Almighty bankable with his endorsement? Such a note would be protested by every bank in the world, and would not be received for the veriest jim-crack over the counter of Sunday-school Wanamaker.

This reminds me of an Iowa farmer who had just experienced religion and became infatuated with giving to the Lord. He took in a poor, starving fellow he met on the street just at evening, for he thought that giving to the poor was giving to the Lord. His wife gave the poor man a hot supper and a warm bed. Well, the next morning the Iowa, instead of receiving 500 per cent. on his investment, found that this agent of the Lord had gathered about 2,000 per cent. out of him. His pocketbook containing \$500, his suit of clothes, overcoat, and best horse were gone with the vagabond, who also took a new double barreled shot gun to defend himself in case of pursuit!

About the funniest and most telling cartoon ever published is in a late number of the *Truth Seeker*. It represents the beetling cliffs of the Heights of Rationalism, and a pious-looking man is attempting to climb to the summit. It would be an arduous task for one unencumbered, but this poor fellow has a great sack on his back full of "fetiches," in which on a cross is the suffering Savior, a great bundle labeled Holy Ghost, a big Jew labeled God, and falling out half suspended, the devil. Then to one foot is a big ball and chain, "religion," to the other the Bible. Far above a guide-board points "the road to freedom," as though in utter mockery. Oh, you can never climb up there until you snap those chains from your ankles, and throw down that pack-peddler's bundle of superstitions. If you should toil up the steep rocks, the moment you glanced above the edge of the cliff these impediments would fall back, for they belong to the abyss and not to the heights.

I am glad that my poor thoughts on the *Lyceum* are being endorsed and creating an interest in what to me appears the one great vital movement in Spiritualism. We want our children educated to be Spiritualists. We want the Lyceum made so attractive that our children will not desire to go anywhere else. I think I never was more surprised by any remark than I once was by that of the conductor of a flourishing progressive Lyceum in a large city, which for obvious reasons I will not name. I asked him if his own children did not attend. "Oh no," he replied complacently, "they feel that Spiritualism is not popular, and attend the Presbyterian Sunday-school." Then conscious of the absurdity, he added: "The pastor is a very liberal man, almost a Spiritualist." I said, "If I were you I would make that Lyceum so popular that my children would not be ashamed to go, or I would be ashamed to go there myself."

Have the hall, however small, tastefully and beautifully arranged. A Lyceum may be made wonderfully attractive and elegant with slight expense. In any town having three liberal individuals willing to work, a successful Lyceum may be maintained, and the promoters and teachers will find that they will improve even more than the children. Once for all let the mind be disabused of the idea that the organization is only for children. It is for adults as well. It is a perfect spiritual and liberal society, containing within itself all the elements of instruction and social life. Wherever a few may be gathered, if no more than ten or a dozen, a profitable society may be maintained. We have in mind one started many years ago in a country village. Twenty-seven adults and children were all that it was thought possible ever to attract. In six months there were two hundred active members.

The Indians of New Mexico have been killing witches. It is a bad business, and in this age of enlightenment they ought to know better, or have been taught better by the missionaries. It seems they have been taught by the missionaries and brought up to exactly the same plane our Puritan ancestors had reached, not very long ago either. There was, as much grim pleasure for them in burning a witch as in a prayer meeting, and they thought it manly sport and God service to hunt down poor, old, defenseless women and torture them into confessing themselves witches.

There is heresy in the air, and there are not enough orthodox to convict the heretics, as the heretical preachers become famous and the orthodox pews are deserted, what will become of the few pure blue remaining is almost as questionable as the fate of the old Scotchman. The old man was taken sick and was believed to be near his end. The old spouse came to his bedside and after carefully examining his condition, exclaimed:

"Wy, daddy, your feet are cold and your hands are cold and your nose is cold!"
"Wa'll, let 'em be cold."
"Wy, daddy, you're going to die!"
"Wa'll, I guess I know wat I'm 'bout."
"Wy, daddy, wat's to become of me if you die?"
"I dunno and don't care. Wat I want to know is, wat's to become of me?"

Written for the LIGHT OF TRUTH.

Made Happy Through Spirit Phenomena.

FLORENCE MARTIN.

For two years I have been an investigator, and not only have I investigated Spiritualism, but to my great comfort and joy have found it to be the one glorious truth that does much to uplift humanity, to bind up the broken hearted, to throw light on the darkness of ignorance and superstition, and above all brings life and immortality to light.

There are none who can more fully testify to the comfort and joy it brings as those from whose midst a loved one has been taken. Personally I had had many convincing tests as have also other members of our household, and if my experience will help to enlighten others, or even cause someone longing for truth to investigate this phenomena I shall feel that this article has fulfilled its mission. About two years ago we were overwhelmed with trouble of such a character as that we must receive help of a substantial nature, and I now can fully realize why we were called to pass through the darkness that then shrouded our lives. It was that we might be led to the light.

At the time mentioned above I entered the seance room, No. 665 Saratoga Street, a perfect stranger to the phenomena and also to any one present. The medium, Dr. J. D. Roberts, had charge of the meeting. I was among the first to receive a test, getting the names in full of my father, who had passed over some twenty-three years ago, with others whom I recognized very readily. Also a communication which was very correct and convincing. I was informed through a loved one that I would receive a telegram very soon, but that the nature of it would not be at all alarming. At the time we were greatly distressed concerning an absent brother, far in the West, from whom we had not heard for some time. Before two hours the telegram was received with these words:

"Do not feel alarmed; will return soon. BROTHER."

This was prophecy that was verified in a few hours. Dr. Roberts is a wonderfully gifted medium as many will testify who have been made glad by spirit messages through him, and thousands of prayers are offered by those who have been cheered and comforted that he may long be spared as an instrument in the hands of the angel world to bring light and sympathy to the bereaved. I had the privilege of attending the meeting at Benson Hall where Dr. R. was engaged to give tests. The hall was packed to its utmost capacity with an intelligent and appreciative audience, many being unable to get even standing room for want of space to accommodate the anxious crowd. Among nearly one hundred tests given I will cite this one. The test was given to a gentleman seated near the door from a little child calling its papa by name (Godman), and after delivering the message to the father the little spirit grasped the medium by the hand and ran with him to the rostrum, fully twenty yards, to its mother, seated near the platform. The seances continued to be held at the home of Mrs. Kuhn each Tuesday evening, at which place I have had the pleasure of witnessing the eager, up-turned faces of those anxious to hear from their loved ones.

Although the weather has been very disagreeable the past month the rooms were well filled. I have listened to many remarkable tests given of a most convincing character. On one occasion the name of Henrietta Vedas was called, and a lady recognized the name very readily. She takes a prominent part in the tragedies of Shakespeare, and was playing in Baltimore at the time. Jennie Lind was among her spirit friends who came. The lady was a perfect stranger. Dr. Roberts anticipates a trip to Chicago the coming spring, at which place he will be prepared to give private sittings.

Baltimore, Md.

PHENOMENAL.

[To the Editor of the LIGHT OF TRUTH.]

On November 19, 1892, myself and nine friends arranged with Mrs. Helen Fairchild, the distinguished medium, for a number of weekly seances, to be devoted to spirit materialization, or rather to the re-embodiment of spiritual entities. These seances have continued up to the present time, growing more and more interesting as the opportunity for investigation continued. It is perhaps not necessary to state that Mrs. Fairchild invited us to make a thorough inspection of the premises, (I understand she always does so) which we at once proceeded to do. No test conditions were expected (so necessary with some) inasmuch as she remains outside the cabinet and in the seance-room during the entire sitting.

The light furnished on these occasions was sufficient to enable the sitters to recognize their spirit friends when they appeared at the cabinet, except in a few instances, and these by request of the spirit visitors themselves when they had much to say, and a corresponding desire to remain and say it, something they were not yet strong enough to do under too strong a light; however under a fairly good light they would talk several minutes at a time. Mrs. Fairchild uses a portable cabinet surrounded with dark curtains to form the sides and ends of same, which upon these occasions was placed across one of the corners of a parlor about 14x16 feet. During the seances she walks to and fro between the sitters and the cabinet. We had very good manifestations from the beginning, each sitting proving superior in some respect to its predecessor. We frequently had two and sometimes three re-embodied spirits out on the floor at one and the same time, in conversation with their respective friends. It is not necessary to describe each particular manifestation at length; they appeared, some clothed in black, others in white, blue, or grey, the two latter colors being represented by officers of the late war, who appeared in full uniform on several occasions, one of whom in conversation said his name was General Magruder.

We have been visited by Statesmen, scholars, and soldiers of past ages, as well as some of the present generation, together with distinguished scientific celebrities, many of them well known to most of your readers by reputation, among whom I will mention Doctor Benjamin Rush, Doctor James Rush, Doctor William Taylor, Doctor Charles Warren, Abraham Lincoln, General Grant, and Parepa Rosa (the two latter personally known to the writer). Some of the ancient spirits were represented, or rather represented themselves to have held responsible positions in earth life, and from their names, statements, appearance, which I find fully corroborated by history, and in addition to this they told me the names of books I had examined in relation to their statements regarding persons, incidents, and accomplishments of the times in which they lived, satisfying us beyond a doubt that these manifestations are of a very high order.

Mrs. Fairchild has good reason to feel proud of her ability to produce manifestations of so elevated a grade, and we in turn feel proud that we were enabled to meet with her and realize the truth of spirit return in so exalted a degree.

Denver, Col., January 7th.

ZENO.

"We are purely and simply Romanists and propose an unreserved allegiance to the Church, which takes precedence of and gives the rule to our allegiance to the State. While the State has rights, she has them in virtue and by permission of the supreme authority, and that authority can only be expressed through and by the Roman Church."—*Catholic World*.

INTERESTING PHENOMENA.

E. F. CURTIS.

Let me premise the statement of the fact I am about to make by saying what we all know to be true, viz: We all have experiences in this life, the good of which we can not now see, and hence we would desire many things to be different; but it is probable all is needed, and when our eyes are opened—when we really come to see for the first time in our lives, "over there," all will be made plain. Some of these "trials" have come across my pathway of late.

On Sunday evening, January 22d, I was left alone in my house, the children having gone out for a ride. (My wife passed on four years since.) I was sitting by the kitchen stove thinking deeply of the incidents I refer to, and finally my thoughts took the turn of inquiry, if my wife and numerous ones whom I had loved with such intensity knew of my labors and struggles, and if they helped me to bear the burden, and above all, if they inspired me with wisdom to do the best thing at the needed time? Just then the piano in the sitting-room, fully thirty feet from me, was struck about as a player salutes it at first when they sit down to play. There was no light in the sitting-room, only so much as would reach that room from a simple lamp burning on the kitchen-table. There is a small library-room between the kitchen and sitting-room. The two doors of this room were open.

I divined the cause of this music at once; but I very naturally took my lamp in hand and went into the sitting-room. I saw no one. As soon as I came to a halt and got my eyes on the piano it started up the music about as before. I accepted it as a "good evening" from my wife and others, and also as an affirmative response to the queries I had just addressed to them. I now asked that the music be repeated if my exanimate friends were doing this. There was no response. I knew the reason—while I was not frightened, but full of joy, I was excited at so unlooked-for an event, and it destroyed, for the moment, the mediumistic condition through which they worked. I returned to the kitchen, sat my lamp upon the table and resumed my chair. I soon fell into the "condition," and got the response I had asked for from the piano. My soul said, and now says, "glory; they are not very far from every one of us."

Friends of truth and of country, I beg you to open the door to the spirit forces, for we shall meet them in "the coming crises."

Farmington, O.

LIGHT ON THE PATH.

To the Editor of the LIGHT OF TRUTH.

I was much interested in J. R. Buchanan's criticism of Mr. Hull's lecture. In my opinion it is true. There is so much ignorance in the world that every statement of a religious nature should be proven by facts if it is to be appreciated by the masses. Enclosed is a communication received by me from the other side bearing upon the latter part of Mr. E's article. I lectured in the Superior Street M. E. Church of Cleveland, O., February 8th, on "Our American Institutions." I am glad to note that the people everywhere are awakening to a sense of threatened danger. Yours for the right,

ABNIE FOSDICK WATKINS.

"From the spirit side of life, I, Arthur Ransom, write this to you. Know that we of the spirit world are working for the development of the highest soul faculties in the man on the mortal side of life and action. Ignorance is so dense and deep rooted that the struggle is hard, but there is inborn in every man that which once aroused will lead him on till right is victor over evil, i. e., ignorance. In the impending conflict there will be much done away with. It will mean more than the mere upturning of the Catholic hierarchy. All superstition will fall. Men will see with open eyes and clearer brain, and the relationship existing between the two worlds of spirit and matter will be made manifest. 'Twill be worth the price to be paid, for then, oh, my brother, my sister, America will be free indeed. When all orthodox religion is gone, reason enthroned upon her rightful seat and the Supreme Ruler is recognized as he is; when all know that death is a door throwing wide open the spirit land to you; when we can come and go as we will and hold sweet converse, the exanimate with the incarnate mind, then America will be free, and this will all occur before another century shall have passed away.

But, now, the struggle is close upon you: be ready and watchful, for the Romish Church is preparing herself for the awful plunge from highest earthly honor into the blackest night of destruction. Rejoice when the conflict opens, for her death is then assured, and our beloved America will be free from priestly intolerance and power."

Greentown, O.

[Written for the LIGHT OF TRUTH.]

SPIRIT HEALING.

W. F. HEATH.

A few days since I noticed an article in a religious paper, the substance of which was as follows:

"A young lady had suffered for a long time from a chronic disease which baffled the skill of physicians. Her limbs were drawn up and her condition truly pitiable. One day when reading the Bible she noticed the promise of Christ in regard to healing the sick, and she said to her mother that she should be cured. Soon after, one day when her parents were in the room they faded from her view and she saw an angel. Later on she heard a voice saying 'come,' she raised up in bed for the first time in many months. Her limbs straightened, and she arose from her bed healed."

The above was related with minute particulars as a statement of facts, and plenty of corroborative evidence in the form of names and addresses given. Of course all honor was given to Christ, but what does it matter whether the work was considered that of Christ or some other good angel? It is enough for us to know that faith, prayer, and spirit power accomplished what the educated (?) doctors could not.

LITERARY REVIEW.

Apollonius, of Tyana, identified as the Christian Jesus. This pamphlet is a "wonderful communication, explaining how his life and teachings were utilized to formulate Christianity. Price 15 cents. Philadelphia: Oriental Publishing Company.

TRUTH IN FICTION, TWELVE TALES WITH A MORAL. By Paul Carus. 111 pages. Price \$1. Open Court Publishing Company, Chicago, Ill.

The mechanical work of the Open Court Publishing House is unexceptionable and unsurpassed East or West. The book before us is superb in the design of its binding, in white and gold. The author, Dr. Paul Carus, has appeared heretofore before the public as a philosophical writer and editor of the *Open Court* and *Monist*, which is designed to bring the ripest products of German philosophy before the American public. In his present essay, as a writer of stories, in and by which to pleasantly convey his ideas on men and things, with science, philosophy, religion, and morality, he is quite as successful as in the more pretentious fields of pure reason. These talks are not on hackneyed themes, the style has individuality, and often the mind of the reader is called to its fullest effort to grasp the thought. They are tales and a great deal more.

Never does a man portray his own character more vividly than in his manner of portraying another.—Richter.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Sixth streets. Doors open at 2:30. Seance begins at 3:00. No one admitted after services have begun. Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. 5. Questions must be addressed to: Mrs. J. C. GREGG, Chairman. Mrs. A. E. KIRBY, Medium.

NOTE: Justice to both the spiritual and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

NOTE: All communications concerning this department and questions from abroad must be addressed to: C. C. STOWELL, Room 7, 202 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday afternoon, February 7, 1893.

PROLOGUE.

O thou source of all life, all wisdom, we again call upon thee, not as afar off but near unto us to-day. We call and ask for more life. We would ask of those who have passed to spirit side of life to draw near and give us some word of cheer and comfort that we, struggling through life's sphere, may feel a holy influence keeping and sustaining us through all the darkness of the way. For, sometimes, we grow weary with the struggles of this life and oftentimes we question why it is that the more we strive to do what we understand to be right, the harder, seemingly, is pressed upon us the trials of life. Yet we know that all the experiences are but to educate us for the higher spheres. We understand if we live to our highest every day that we shall by and by reap happiness, which is heaven. We ask you to draw close unto us, to manifest to us in such a way that we can not doubt, yet we know that you do that every day in every circumstance and under whatever conditions you may be placed. So to-day, we ask in all sincerity that you give us more of your light, more of your wisdom, that we may be able to bear up under all circumstances; be willing to carry the burdens of this life even if they take us down through the valley and shadow of death, for we know that death is but a door-way to a brighter and purer life, for if we have followed the teachings of those who come day by day unto us, and if we have drawn nearer and nearer unto divine principles of teaching, we need not fear, not even the shadow of death, and this afternoon, we know there are many here ready to enter in and sup with us—willing to give us a drink from the fountain of everlasting life, and thus may each one here open wide the door-way and let the loved ones enter in and give unto them words of comfort, words of love and teach them some grand new lesson that may help them to bear the burden of this life more cheerfully, and may each one of us send forth our kindest sympathy towards each other. May each one of us forget all that we see in another that seemeth not right and may all, by this kind sympathy, this loving thought, help their brother and sister into higher and better conditions.

QUESTIONS AND ANSWERS.

Ques.—[E. F. C., Farmington, O.] Is there necessarily a period of unconsciousness in the change called death? If so, why so?

Ans.—Friends, we at times find spirits who seem not to even understand that there has been a change of condition with them. They seem to enter into the spirit realm ready and able to take upon themselves the conditions that surround them there. Again, we find spirits entering into the spirit realm who seem to be unconscious, seem to be asleep, as it were, and sometimes I have known this condition to surround them possibly, counting by your time, for weeks or months. I, as a spirit, can not define this to you. I do not myself understand why this is so. We seldom find any who passed out of life by accident lose themselves. They seem to be keenly alive to the conditions which surround them and sometimes amazed; can not realize that any change has taken place, and these spirits oftentimes return and hover around the spot where they have been freed from the body. Spirits who have lain long upon beds of sickness, sometimes upon entering spirit life can not understand why they are so free from all pain and weakness, for as they enter into the spirit realm, they are strong, seemingly, to have returned to the full vigor of manhood or womanhood, and as I view to-day many who are entering into the spirit realm, I would say out of every one hundred we would not find ten who were unconscious at all. And when you ask me why some must be in this unconscious state, I freely answer you, I do not know. I do not understand, but when these who have lain, as it were, in a trance or a deep sleep, awaken, we find them refreshed and able to take upon themselves that which is necessary to do on the spirit side of life, for I would have each and everyone of you know we are not idle here. We do not play on a larp or sit beside a white throne, but each one of us finds some pursuit. Each one of us has a work of love to do, and oftentimes that work of love may be to return almost immediately into the home again that we may bring comfort to those who are mourning us dead. And, my friends, I would say to you this afternoon that whilst you are spirits, whilst you scarcely understand the possibility of your own spirit, whilst you seem not to understand what you as a spirit might and could do, I would say that those spirits who love you are trying in all ways they possibly can to bear upon you the necessity of educating yourself spiritually and reaching out for more and more of spiritual truth, living nearer and nearer under divine principles; that is, forgetting for a while all the error, all of the wickedness, as you call it, that surrounds you and trying to be ready to enter into the spirit world, where you will scarcely understand the change, where it will be falling asleep on this side and awakening upon the spirit side of life.

Ques.—[C. H. M., Elkhart, Ind.] Is it not as great a wrong to teach a person a lie unintentionally as intentionally, the consequences to him are the same in either case?

Ans.—Friends, if you do a wrong unintentionally, you are not to blame. Possibly you do not understand the law yourself and therefore, you can not be held accountable for breaking the law, but if you deliberately tell a falsehood and in that way try to injure your brother, you will most assuredly injure yourself and be held accountable; whatsoever you do in ignorance, you are not responsible for. There has been much said about ignorance and false teachings, and I will say to you that education is your salvation. Educate yourselves not alone in things pertaining to this earth, but pertaining to the spiritual life, and the higher you attain, the higher knowledge you obtain, the greater and grander will be your life. What is the difference between a deliberate lie and one that is told through mistaken ideas? I would say that a deliberate lie would be one that would curse you, because you had told it either to injure someone or to benefit yourself in some way. No man tells a falsehood without a purpose, and when you listen to the teachings of the day, and you know whilst you listen that that teacher knoweth better, and you understand that the man who has read and searched down deep in the sciences knows that which he is to-day teaching is a falsehood, then that man will be held accountable for all the wrong done through this teaching. There is nothing so sad as to see a spirit upon entering spirit life who has said almost the last thing upon the earth plane, "Lord, I believe and expect to enter into perfect happiness," and when that spirit awakens on the spirit side of life, he sees wherein he has made mis-

takes, and finds that the belief in Jesus has not blotted out these mistakes, that for all that he has done that is wrong, he must work out in some way this great problem, "How shall I be saved from the consequences of my acts?" and he finds many times that he must return again and again to the earth plane to undo the wrong he has committed. So, friends, if these wrongs had been committed unintentionally, he would not had to return. If a lie is told unintentionally, it will not leave a blot or smear upon your conscience, but if you have lied deliberately, either to deceive your brother or benefit yourself, then you will have to bear the consequences whatever they may be. You may have to meet this lie face to face on this side of life, you may have to stand up and bear the consequences. Oh, be very careful that you live a true life, that neither in word, deed, or act will you act or speak a lie. Be true, true to self and your brother and you will then be true to the all good that o'er shadows each and every one of you.

Ques.—[J. B. A., Geneva, Mich.] Is it possible there can be a spiritual world where there are flowers, trees, mountains, lakes, and rivers, and yet be so ethereal as not to be visible or even cast a shadow?

Ans.—My dear friends, the spirit world is a counterpart of your own. We have our flowers, birds, lakes, mountains, and all that you have, and a great deal more. The beauties of the spiritual world, language would fail to express, and yet are, as it were, a world within a world. We are not so far away. If the eye were open spiritually, or I will say if the spiritual eye were unclosed, you might see the beauty thereof. You have often heard clairvoyants express themselves: "I see beautiful flowers; I see they are woven in beautiful wreaths and harps," and yet you have strained your eyes and you see them not, but to that clairvoyant they were as plain as the flowers you see to day pinned upon the breast of my instrument. We have all the beauties of this life; we have all the good and we as spirits recognize no evil, and I know now that some will say, "Why, how is this?" All that you call evil is undeveloped good, and by and by out of all the blackened conditions, out of all the deep mires that your eyes look upon at times, out of the deep depravity, as you call it, of the human soul, shall bud and bloom beauty, beauty on the spirit side of life. Will it bloom in a day or year? I say, "No," it may take many days, yea, many days and yet it only needs a cleansing process of spiritual love and life, and more of their God manifested, and I want you to understand what I mean. Let each and everyone of you from this day henceforth and forever, pluck out from your own soul all that seemeth wrong and review the perfect life, that others may see your life and run quickly to learn of you, that he, too, may become pure and beautiful. Why, do you know if you would become more spiritual, if you would only become less selfish and send out more of the divine principle which is within you, if you would only draw nearer and nearer unto God, if you would only live to your highest day by day, then would your countenance shine like the sun, then would the angels, as you call them, come from their homes above and stand before you and talk with you. Oh, friends, if you could only understand what spiritual life means, if you could only understand the possibility of the spirit, you would not ask me if I had flowers to look at; you would not ask me if I heard the birds singing in my spiritual home; you would not ask me if I had beautiful paintings to look upon, but I will say to each and every one of you here, we have all the beautiful things that you, poor hungry soul, have, who to-day is longing for more rest, but by and by you shall be fully satisfied on the spirit side of life.

Ques.—[J. J. S., Forks, Wash.] Is a disembodied spirit sensitive to the changes of heat and cold same as mortals?

Ans.—I can answer that with one word. No.

Ques.—[E. P., Oakfield, Mich.] Why do spirits so often control and help those who have gained happiness at others' expense, and leave the soul sick and crushed who are anxious for them and need their help, to go alone?

Ans.—My dear friend, how my soul sweeps out toward you in sympathy. Oh, could you only understand that possibly the very experiences that you are passing through are necessary to educate you. If your soul is sick and you are longing for more life and more comfort; if you would but come to the spirit world in the right direction, and ask of them, you will surely receive. There is none, no, not one from whom the spirits have turned away, and those whom you think so much more blessed than yourself, have just as much need of the spirits support as you have. What do you know of that brother's or sister's need? You know and feel your own need, you know and feel your own sorrow, and you often feel as you say, crushed to the earth. And whilst I bring to you light and comfort, I know there are many dear ones who have passed out of your house, for as I speak I see a cloud coming toward me, and in it I see the loving face of a lady. She says, "We will help you," and I know that if you will only make the conditions right, if you will only sit down and give up grieving, give up those selfish thoughts, and become as a little child, willing to learn, she will come to you and teach you the lessons that will bring you comfort. We have no choice. We desire to help each and every one of you. We desire to open the gate way that the rays may shine down deep into your soul, and that warm ray of love which comes from the spirit world above will bring flowers from above that will cheer and help you. Friends, think not because sorrow has pressed you hard that your loved ones have withdrawn from you. This is not so, for they stand to-day at your door knocking, knocking, knocking. Open it wide and let the angels in that they may heal your soul, that seems to be sick, that they may lift the burden away, and show you the sunlight of a better, brighter day. And may you hear this small voice as it comes to you and says, "Look up and receive the blessing which we bring you."

SPIRIT MESSAGES.

Gen. R. P. Hunt.

Chairman and Friends. I am glad to be with you this afternoon. I have been in spirit life quite a while, I can not tell you the exact date, for I can not count time here as I did upon the earth plane, but I know I have been on the spirit side of life long enough to learn that man is a responsible person, and can not afford to shirk his duty here. I have also learned that we are attracted to the earth. We can not stay away, as it were. When I say the earth I do not mean that we are a great distance from you, but I mean that we must enter at times into the conditions of those on the earth plane. How glad I am to come here this afternoon that I may express a few words for those in the distance, for I know they will receive it. They may not understand how it can possibly be, but I feel it will cause them to inquire and by-and-by they will understand better and they will seek to know more of this. Now, friends, I will state that I want to see the circle succeed, and as the spirits gather around you and try as best they can to express thoughts through the lips of your instrument, I would say that each one of you have something to do that may help them. My name was Gen. R. P. Hunt, Alabama. I know that I am not known here; I know that when this goes to my people they will wonder, but I am from Alabama. I live near Birmingham, and I know when I was fighting for what I thought to be right I was on the wrong side, and to-day I come and say: "Brothers, shoulder to shoulder, the day is coming when every man will have to stand firm for his country."

Jonathan Lyons.

I am glad to be here this afternoon, I have loved ones here to whom I wish to give a word of cheer. I want you to know that I am often with you in the home. Oh, how often I draw close to you, how often I appear and I know sometimes you do realize my presence. Now, I send love to all that know me. I am ever near you, my dear ones, in the home life.

John Bowman.

Well, friends, I am glad to be here this afternoon and desire to say just a few words. We are gaining ground, we are gaining ground, I repeat it. I mean the Spiritualists. There are many things which mortals can not see, but we from the spirit side of life do see and understand it. I am glad to be able to greet some one from my native place this afternoon, and I say let the good work go on. Every medium should do all that he possibly can, for his work is indeed the work of an angel, and why? Because it brings comfort to the sorrowing heart. It casts out all doubt and fear, and every medium that is working through an influence is one of those who will be upheld in the by and by as the saviors of the world. Now, don't turn away and say this is saying a great deal. I mean every word of it. My name is John Bowman, of San Francisco. I was a medium and worker, and I rejoice that there are other mediums and workers to-day continuing the good work. I am well known in California.

Hester Clark.

A lady stands before me who has grey hair and bluish grey eyes. She stands about five feet, four inches in height, and as she looks up into my face she smiles. She wears her hair puffed at the side. She says: "How grand and good it is to be here, and I would send my love away to the western country to those who love me. How often have I drawn close to them, yet they seem to know it not, and I feel that by coming here this afternoon they will receive the message I give. I want Jessie to know that her mother is happy and free from all care. I want Elwin to know that I am well satisfied with what he is doing, but I desire him to investigate a little so that he may understand better the life to which he will come in the near future. I will give you my name as Hester Clark, and I belong to Portland, Oregon. I desire this message to be put in your paper, as it will be handed to my loved ones."

Helen Eppler.

I passed out in Portland, Oregon, and I want my husband to know that I am always with him. The first to meet me on this side of life was dear little Flossie. She took me by my hand and led me to my mother and father. I am often with my husband, also my little niece, and I would say to her, as I know the message will reach her, she is destined to become an instrument in the hands of the spirit world.

Lorenzo Dowd.

I am known most all over by my eccentricity. I have friends here that knew me. I have friends in Los Angeles, San Francisco, and also in Minnesota.

Luther Lutes

Wishes to communicate with his wife who lives in Aspen, Colorado. He does not want her to worry so much about Ernest's recent trouble, as his darling wife who suffered so much on the earth plane before passing out is now very happy. Also our child, one of the brightest inhabitants of the spirit world. It was she who was the cause of Myrtle's trouble, as she transfigured her because she could not gather sufficient strength to build up an independent form. We are all glad the people of Aspen are awakening to the truth, and hope many good mediums will go there.

Dr. Cortiss

Sends greeting to his friend, Dr. Alger, of Dayton, Ohio, and wants him to know they are all working for him, and that "Portopeke" and his daughter are often at the mine. They feel greatly pleased with the property they are prospecting for him, they say. Annie De Larro also comes and begs to be remembered as one who is aiding him and will surely assist him all she possibly can. John and George come with mother and father, and unite in sending loving greeting. As the Spring opens so will his anticipations be realized, but beware of false friends and do not trust anyone whom he has not thoroughly tried. "Mischief" sends love to ma and pa, Dollie, Allie, Charlie, and Edgar; also his brothers away from home.

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

I wish to verify a message in the LIGHT OF TRUTH, of January 21, 1893, that of Elizabeth Wilson of Philadelphia, Pa. This good lady I knew personally and though a kind hospitable person, she had a decided aversion to Spiritualism, and all that pertains thereto from the simple fact that a younger sister caught the infection somewhere in the fifties, and went so far as to claim a certain American Statesman as a dominant control. The result was a separation from a husband too pious and selfish to see things in that light. From this time out Elizabeth Wilson kept aloof from this great truth until eventually time and conditions placed her where she has found the light, and now a candid admission like an open confession has given peace to her soul. Verily, truth is mighty and will prevail.

FLORENCE E. ALCOTT.

(To the Editor of the LIGHT OF TRUTH.)

I beg to state that in LIGHT OF TRUTH, of the 11th inst. I see a love message to me from my dear supposed dead wife Charlotte Coram, in which she very truly says, "By request I am here this afternoon; my soul is filled with love, and I desire that my companion may know that I am happy in my spirit home with the four loved ones, and that we visit him oftentimes, and feel that he recognizes us and feels our presence. This message of love I would send to William Coram, of Missouri." My dear wife most truly says, "that by request she came," for I put up a card in my living room with the request on it to go to your circle and send me a message. She also says she oftentimes visits me and I feel her presence. This too is true, as we often hold circles at home and communicate with her.

Sedgwick, Mo.

Fraternally yours, WM. CORAM.

(To the Editor of the LIGHT OF TRUTH.)

On looking over the columns of that grand paper, the LIGHT OF TRUTH, my eyes fell upon a spirit message from my dear cousin Maggie. It gives me great pleasure to testify to the truthfulness of this message, and only hope it will accomplish the "mission whereunto it is sent" and break down the barriers of Church environments. May the blessings of the angel world rest upon the Free Circle that is doing so much to spread the light of truth. Yours for the cause,

Van Wert, O.

W. H. MYERS.

Mrs. A. L. Johnson, of Pulaski, O., writes that the recent message from Will Comfort, Pleasant Valley, Kansas, is recognized as her husband's cousin, who passed away in Mexico, whence he had gone from Kansas a few months previously. The money matters he refers to is understood.

The Progressive Lyceum.

THE LYCEUM.

The Lyceum is a great spiritual and rationalistic movement, diametrically opposed to the old and received methods of thought. The old has ever sought to force man to become perfected by means of foreign and external agencies; but this seeks the object by means of internal growth. Not in the past; not on cross, or in dungeon; not in mouldering ashes of dead men, or mouldering parchment of the dead ideas of dead men—are we to seek for truths, but within ourselves, and the living present. There are no books that teach this knowledge. Tradition, the clinging to the old, dread of the new, all are against us. Our success depends entirely on individuals. On this account have I feared for the reformatory movement inaugurated by the Lyceum. It depends entirely on individual effort, and few are prepared to give the aid it demands. When efficient officers have taken hold of it, they have met success. Whenever they have neglected their duty, failure resulted.

It is no sinecure to conduct a Lyceum, to be guardian or leader. It means work, and as much as you please to give. If the officers are punctual, the children will be. The conductor should study, by various means, to make the sessions diversified and interesting. He should rule by love, and arbitrary authority, jealousy, envy, be kept from the hall of the Lyceum.

The Lyceum is a growing institution; it is living. Forms and stereotyped sessions should be avoided. The field for expansion is as broad as the universe. I repeat what I consider the essential element of its success; efficient, thorough, self-sacrificing officers, who are willing to labor earnestly and indefatigably. Having them, triumph is certain; without them, failure is inevitable.

Opening Song.

WHEN THE MISTS HAVE CLEARED AWAY,
When the mists have rolled in splendor,
From the beauty of the hills,
And the sunshine warm and tender
Falls in kisses on the hills;
We may read love's shining letter.
In the rainbow of the spray;
We shall know each other better,
When the mists have cleared away.

CHORUS.

We shall know, as we are known,
Never more to walk alone,
In the dawning of the morning,
When the mists have cleared away.

If we are in human blindness,
And forget that we are dust;
If we miss the law of kindness,
When we struggle to be just;
Snowy wings of peace shall cover
All the pain we cause to-day;
When the weary watch is over,
And the mists have cleared away.—CHO.

When the mists have risen above us,
As our Father knows his own;
Face to face with those that love us,
We shall know as we are known;
Love beyond the orient meadows;
Floats the golden fringe of day;
Heart to heart, we bide the shadows,
Till the mists have cleared away.—CHO.

Silver Chain Recitation.

A MORAL CODE.

Men are made for each other; even the inferior for the sake of the superior, and these for the sake of one another.

Invincible influence are exerted on men, and mould their opinions and acts.

Sin is error and ignorance,—an involuntary slavery.

We are ourselves feeble, and by no means immaculate; and often our very abstinence from faults is due more to cowardice and care of our reputation, than to any freedom from the disposition to commit them.

Our judgments are very rash, and apt to be premature. "And, in short, a man must learn a great deal to enable him to pass a correct judgment on another man's acts."

When much vexed or grieved, consider that a man's life is only a moment, and after a short time we are all dead.

No wrongful act of another can bring shame on us; and it is not men's acts which disturb us, but our own opinion of them.

Our own anger hurts us more than the acts of themselves.

Benevolence is invincible, if it be not an affected smile, nor acting a part. For what will the most violent man do if you continue benevolent to him, gently and calmly correcting him, admonishing him when he is trying to do you harm, saying, "Not so, child; we are constituted by nature for something else. I shall certainly not be injured; but thou art injuring thyself, my child."—Marcus Aurelius.

Ever hold in remembrance this talismanic sentiment, making it a part of your being: My country is the universe; my home is the world; my religion is to do good; my heaven wherever a human heart beats in harmony with mine.—J. M. Peebles.

Closing Song.

AIR—"Coffination."

The tide of life is sweeping by
And bearing to the past,
The scattered fragments that still lie
Along its margin cast.
And oh, how mottled is the sight—
What strange commingling scenes:
Now full of bloom, and now all blight,
Like night's fantastic dreams.
But, true it is, that such is life:
An ever-shifting scene,
Through which in calmness or in strife
The lights of reason gleam.
Reason, the guiding star of man,
Shines ever calm and clear,
Far, far above the feeble span
That bounds our prospect here.
In her pure light may we still guide
Our choicely freighted bark,
Till we into the haven glide
And with our mortal part.

MRS. ELISABETH COIT.

The Spiritualists of Indianapolis have decided to organize a lyceum, and at Columbus, O., one will be started as soon as arrangements can be perfected. With the zealous and intelligent advocates of these cities, noteworthy organizations should grow up in both these cities, we prophesy remarkable success, far beyond the most sanguine expectations.

We desire those who have had experience and those wishing for information regarding the organization or conducting of lyceums and related subjects, to give their thoughts and ask their questions in this column, supplemental to the program.

Hans Von Bulow, the irascible pianist, has been placed in an insane asylum. Genius, which involves mediumship, and self-adoration will not mix in one cerebrum. One or the other must be surrendered to keep out of a lunatic asylum.

He who is proud of his wisdom generally knows less than he who professes to know nothing.

CINCINNATI, . . . SATURDAY, FEBRUARY 25, 1893

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Harvard Bows to the Wisdom of Catholicism.

Thus is given to the leaders, the aristocracy, and especially office holders of the nation, a school where they can at the same time educate their children and win the favor of the Catholic Church, which means three millions of votes for the party the Pope desires to hold the power. In the light of all this, we may pause and ask: What is the significance of the sudden change of front on the school question made by the Catholic Church with the coming of Satolli and his inauguration as American Pope? Was the attitude of the Church wrong before? Was the bull issued by this same Leo XIII who is now in love with American liberty, against civilization false? He now advises the yielding of the Church to the State. Then he said: "All Catholics should do all in their power to cause the constitution of the States and legislation to be modeled on the principles of the true Church."

"NATIONALIZATION OF RAILROADS."

How far the State, in its sovereignty, may choose to range any system for the better equalization of wealth cannot be limited, nor its right to do so questioned. The State is the creature of the people. The people are behind all constitutions and all statutes and yet such is the stupidity of men that they worship the creature and mock the creator. The people create corporations. They bestow corporate rights upon individuals; they give away their own inalienable prerogatives. Congress gave away to various railroad corporations during the twenty years from 1850 to 1870, two hundred and eight millions three hundred and and forty-four thousand two hundred and sixty acres of land. Nobody can see this vast territory save at the dictation of these monopolies. This is a case where the tail wags the dog. It is found nowhere except in American social economics. In view of ourselves and similar yokes which the people have made for themselves there can be no wonder that the word mortgage is written all over the rolling plains of Kansas and Illinois, nor that there should be 26,000 deserted farms in New England. Genius has always had to fight for its life, and yet with all the odds it battles against it has outstripped the machinery of government and is a long ways ahead of it. We have outgrown the law. Law is a creature and the toadies who are trying out against the constitutionality of reform in our industrial and social affairs idolize the creature of by-gone times. These men are the barrel-hoops that trip the feet of genius. Mr. Schindler well says that it "shows a lack of mere common sense when we hesitate to burden municipal, State, or national governments with functions that are called for by the development of modern devices." Let the dog wag the tail a while and railroads will be nationalized. The reason why the government should operate post-roads is the same that it should operate railroads. The reason why the government should regulate commerce applies to its power in regulating the interests of commerce. These involve mines, highways, transportation, trade, and traffic. And let us check the propagation of the millionaire by cutting off his power to say how his millions shall be used after he dies. A dead mil-

SUNDAY-SCHOOL LESSONS.

If anything should unite the ranks of Liberals, it is this of furnishing these children with an attractive Sunday meeting where their own beliefs may be unreservedly taught. The Progressive Lyceum meets every demand, and offers facilities for the cultivation of the best gifts of all its members, young and old.

A TERRIBLE QUESTION.

Who will answer Mr. Donnelly's question?

Two New York Jewish manufacturers were arrested last week for running their factories on Sunday, and both of them were discharged by the Justice of the Tombs Police court. Two store keepers were also arrested and brought before another judge. Though this one held them he did so, apparently, with regret; for he said: "No law should exist which discriminates between people of different religions. You people keep your Sabbath, and a law obliging you to stop business on another day, and thus lose two days in a week, appears to me unjust." The principle moving these two judges should be considered by the people of Tennessee who permit their laws to incarcerate Seventh Day Adventists because they, like Christian preachers, work on Sunday for a living.

But the belief has taken root that the 5th of September is the day set apart for the grand attack; and this belief has perhaps taken as firm a hold on ignorant Catholics—if not that they are duty-bound to come out, at least that they are in danger of being attacked by Protestants on account of this apprehension. Two parties arming for the purpose of warding off an attack from the other, often leads to something through certain daring ones who become emboldened by the passivity of the peace-loving ones. Now, while we hope no bloodshed will occur—nor at a later date as it is believed by some that the attack will be made—we can not refrain from enjoining to “eternal vigilance as the price of liberty,” to which may be added the quotation: “An ounce of prevention is worth a pound of cure.”

Catholics After Los Angeles Mediums.

A Broad Platform but Shaky in its Underpinning.

A Broad Platform but Shaky in its Underpinning

And so bye-bye, Rev. Bethel. Of course, you require "Christ's law of love," possibly as much as the "Jew and Gentile and Catholic," but your superior officer is so filled with that same love that you are an incumbrance to him. You have "not learned that it applies to all our neighbors." He has and he lets you know it by expelling you. Its a queer world, Brother Bethel, and no one can tell where orthodox justice and charity will strike, nor very much about "Christ's law of love."

NEITHER did the people of the United States ask Satolli to come over here, nor requested the Pope to send an apostolic delegate for the purpose of instructing us in the managing affairs of our government or our free institutions. Church and State do not mix in free America, and they who try to make a compound of them are very apt to be unconscious of that which struck them until a long ways from the scene of explosion. Uncle Sam has a secret button, which, when touched, will cause various millions of patriotic citizens to arise like magic from many quarters, who are sworn to cancel everything that shows signs of joining the Church to the State. This button is labeled A. P. A.

CHRISTIANITY has been somewhat shaken up to learn that Tennyson was an Infidel. Can not Christianity read in these signs that its orthodox interpretation of religion is not for thinking people of this age? Not only do the great men and women of to-day abjure it, but even many of the clergy. Instead of trying the latter for heresy, orthodox Christianity should be tried for libeling its founder by teaching *false doctrine*. Jesus sadly needs a champion in his cause.

RELIGION still predominates over reason in Atlanta, Ga. A prospective visit from Col. R. C. Ingersoll was met with such opposition that it may have to be abandoned for the present. Why Church people should have such horror to meet an eloquent reasoner like Mr. Ingersoll, is difficult to understand, except they believe him to be the devil incarnate, returned in human form to torture and lead them astray.

THE hammock-makers will be delighted to know that the renaissance of the crinoline, so much feared of late, has received a serious set-back. The Princess of Wales has decided not to adopt it, and so it will not become the rage of the fashion-hunters, and the decadence of the hammock trade has been averted.

GARDNER, the "detective" employed by the godly Parkhurst, has been convicted of extortion and probably will go to prison for two years and a half. His conviction will not destroy the conviction that this practice is too common. However, "Jesus pays it all."

—Correspondents should say all they have to say in as few words as possible, and then stop. Trying to stretch a truth by additional words or remarks only destroys its force and interest. The facts are the soul of the article. Keeping the least of the reader alive to the subject or thought involved at the end is also one of the secrets to success in newspaper writing. Where the reader begins to tire is the place where the writer should have closed his article. Correspondents and other writers can find this point by re-reading before consigning to the envelope for mailing.

OPIMUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, Ohio.

NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

—G. W. Kates and wife will leave for Pittsburgh, Pa., during March. Address 370 W. 14th Ave.

—Lyman C. Howe is engaged to assist at the anniversary exercises at Lockport, N. Y., last of March.

—Prof. H. D. Barrett speaks in New Orleans during April. He desires an engagement in the South for May.

—F. G. Leysieffer, of No. 1 Rue Chabanais, Paris, France, writes that another Spiritualist Congress will take place at Brussels, Belgium, in September, 1904.

—Mrs. Florence Rich White is at present sojourning at St. Augustine, Fla., where she will remain till the middle of April. May be addressed at that postoffice.

(1) —The New Orleans Times Democrat gave a lengthy, interesting and fair account of one of the spiritual meetings held there by our little band of workers and faithful adherents to the cause of truth. This is another of the few Southern papers that has independence enough to give Spiritualism a hearing.

—The Sunday afternoon Lyceum at G. A. R. Hall is becoming very interesting. Mediums are taking a decided interest in it and making it a centre of attraction for adults as well as children. Let it be so continued, and not fail of closing with the march for the little ones, as many are attracted by this, and would be sadly disappointed if it were omitted.

—"Antiquity Unveiled" has done more to remove theological cobwebs from the human cerebrum than any book yet published; and people who are somewhat solicitous about their dear ones being left behind in the rush to the front, can not do themselves a more lasting act of self-gratification than to have this book sent to them. See advertisement in another column.

—Mr. J. Rutherford of Sunderland, Eng., from whose trenchant pen we publish an article in to-day's issue, writes in *Medium and Daybreak* the following concerning somebody all our readers know and adore: "Recently Mr. Hudson Tuttle surprised his friends by the facility with which he turns out the most charming tales. 'Life in Two Spheres,' is a perfect gem, while his 'Led to the Light,' now appearing weekly in THE LIGHT OF TRUTH, is of absorbing interest. All his stories are written by inspiration, and Mr. Tuttle makes no plot, and does not even know what the next chapter is to be about."

—Some interesting autograph-testimonials have been shown us that left a vivid impression in our mind that Dr. M. E. Hill, clairvoyant doctor, of Mechanicsville, Iowa, is doing some effective work among his patients. Of course, we can not recommend any spirit healer to a community at large, because there is no one existing who can reach everybody. But there are also some who call themselves healers and do very little effective work. But whom Dr. Hill can reach, he cures, it seems, and is honest to say so when he can not reach an applicant. By following this plan none can fail. And Dr. Hill's success is attributable to this fact.

—A large and appreciative audience was in attendance at the Ethical Spiritual Society last Sunday night, and was well repaid by the treat offered them in the way of music, lecture, and tests. Mrs. Pennell opened the services by reading a psalm, which was followed by a beautiful song from the Chapin family, who also dismissed the audience with another at the close of the services. Their music is one of the features that aids materially in filling the hall and is highly appreciated by all who hear it. Mrs. Pennell delivered a lecture which was followed by tests given by Mrs. Ropp. Mrs. Pennell closing the services by a number of tests that were very convincing to the audience. The tests given by these two mediums are simply wonderful and must be heard to comprehend how truly they show that the spirit does return. Dr. J. T. Buck lectures before this society next Sunday night, February 26th. Subject, "The Brotherhood of Man." There is no better lecturer on the platform to day than the doctor, and we feel sure he will have a good audience. "Mrs. Pennell will follow with tests, assisted by other local mediums."—CORR.

—The Ladies' Aid held another enjoyable meeting last Wednesday afternoon. About sixty five ladies were present. The secretary read a letter from Mrs. Dr. Lamson which told of the transition of her husband and gave words of encouragement to the ladies in their work, and love to all enquiring friends. Mrs. Graham moved by what some spirit friend had said the previous Wednesday concerning the Doxology which ends with, "Praise Father, Son, and Holy Ghost," handed me the following of her own inspiration:

"Praise those from whom all blessings flow;

"Praise them, all creatures here below;

"Sing praises to that heavenly host

"Who guide and guard and love us most."

As previously agreed upon each Wednesday some medium has charge of the circle. Mrs. Bartholomew was to have given us words of cheer and comfort on this occasion; but with us was that grand medium, H. W. Archer, and as he is to be absent from our city for a short time, we again had the pleasure of sitting in one of his trumpet seances; for as Mrs. Bartholomew said, she would be with us always, and we hope she will keep her promise. I wish we could have all the mediums in our city join with us. I do not care what your efforts have been in the past as regards public work, my sister mediums, slowly but surely the time is approaching when all mediums and Spiritualists will lend their support and work in harmony for the greatest good to the largest number. Impossible it is for me to tell you of the good times we have in this short space. Come with us each Wednesday afternoon and enjoy a spiritual and social feast, and so help to make Life, Death, and the great Forever one glad, sweet song.—E. S.

—Mrs. A. H. Luther enjoyed her usual good audiences last Sunday at G. A. R. Hall, the meeting place of the Union Society of Spiritualists. Her morning subject was: "Does Not a Religion That Teaches a Credit System in Morals Breed Extravagance in Sin?" Her evening subject was "Free Labor Will Give Humanity Wealth; Free Thought Give Them Truth." Both discourses were thoroughly appreciated, as they were of the usual good quality. In the evening discourse the speaker touched on the question of labor and capital, and their relation to each other. But for continued labor, she said, wealth would be a burden rather than a pleasure; and if it ceased altogether the millionaire could not purchase food enough to keep from starving. To bring labor on a footing with its present master, she urged more harmony, for if wealth is a product of labor there is no reason why the laborer should not enjoy some of the comforts of wealth, and it could be done if people were free to act, think, and vote as they pleased. But everywhere there are bosses who control these things, and the laborer is still a subject to some higher authority. Education is needed to dispel some of the ignorance existing among the working class; and with this lifted the light may dawn that will lead them on to the goal of prosperity. And much of the ignorance, she said, was due to a surplus of religion, which prevents many from free thinking and talking, and consequently from attaining that freedom which the whole human family has been struggling for since the ascension of monarchies and individual rulers. The latter, the speaker said, originated from free-booters and robbers, and thus the inherited tendency of this spirit over the weak and defenseless to day. It is a repetition of the old methods in new forms. But the time is not far now when these questions will be settled, and settled for all time when once the start is made. Labor will be made free from oppression and tyranny, and will then rule instead of being ruled. Free homes will be included in this reform as a natural result of merit due the man who creates the wealth in the world and keeps it in value by his continued work.—After Mrs. Luther's lecture Mr. H. W. Archer gave a large number of test, which were, in every instance, recognized. Some of these tests were pronounced by experienced attendants at spiritual services as the best they had ever witnessed. Among the remarkable ones was that of giving the names of two children, then saying that the mother was in the audience. After finding the latter in his semi-trance condition, he told her it was her first visit to a spiritual meeting; that she had come to test Spiritualism, and for that purpose had put a picture in her pocket on which was one of the children seen in spirit. The lady acknowledged everything as correct, and then drew forth the photograph alluded to and held it aloft. Loud applause rewarded the medium for his wonderful powers of penetrating the veil that hangs so heavily before the majority of mankind. Other tests of a similar nature were given, and even more complicated, but this one is sufficient to speak for the rest. Some thirty-five spirit names were called, and all acknowledged, but nearly every test was of a different nature, and kept the interest of the audience alive to the last, even to those who usually do not care for this phenomenon. After the tests Mrs. Luther said a few pleasant words as a close and sent the audience off in good humor. Next Sunday two services as usual. After Mrs. Luther's evening lecture, Mrs. Plymouth Weeks will give tests.

The measurements of eternity are not the measurements of time.

San Francisco, Cal.

The revival in Spiritualism in this city still continues, and Metropolitan Temple, one of the largest halls in San Francisco, is too small to hold the people, who, eager to hear the truth, gather there Sundays. Nothing like it has ever before been seen here. Aside from the lectures we have some of our most accomplished musicians, both in vocal and instrumental music, and have fine selections from the masters rendered on the great organ and piano. Among those engaged are the skilled composer and organist, H. J. Stewart, and Miss Annie Koway, whose magnificent voice is a fortune in itself. The Society of Humanitarian Spiritualists now numbers some 500 or more members.

The interest in Spiritualism, however, is not confined to this one meeting, but attendance upon all the meetings held in this city is steadily growing, and the effect of the truths heard at the public meetings is shown in the increased number of persons attending the seances during the week by the various mediums.

Among our most prominent mediums is Mrs. Lizzie Sloper, a materializing medium, against whom no word of censure can be spoken. Her materializations are peculiar and unique, differing from any others that I have seen in this city. The forms presenting themselves, while distinct are not "of the earth, earthly," but cloud-like and delicate, robed in sheeny white, which glitters and shines like snow in the rays of the full moon. Mrs. Sloper does not sit in her cabinet, but, under the control of her guides walks about the room during the seance, giving tests, or when the materializing spirit is weak, delivering its message. She has a little Indian maiden in her hand, "Starlight" by name, whose piquant ways and rare humor and wisdom never fail to amuse and instruct. The little girl sometimes hits egotistical skeptics pretty hard raps, and has an answer ever ready for all of them. Mrs. Sloper's seances are among the best attended in our city.

Dr. Ravlin, the well known writer and lecturer, has returned from Chicago and resumed his old position as speaker for the Progressive Spiritualists. His meetings are well attended, for he is an argumentative and convincing speaker.

That veteran in the cause, Mrs. F. A. Logan, resumed her "Circle of Harmony," which meets every Sunday at 99½ Market Street. The load of years she bears does not seem to detract from Mrs. Logan's energy, while her popularity is on the increase.

The discipline and leader of the theosophical cult, Mrs. Mrs. Annie Besant, has been here, lectured four times and her lectures, which were, by the way, very deep, full of thought and instructive, were well attended and worth hearing. She surprised many by declaring it as her belief that spirits could and did return and communicate with mortals in the flesh. She admitted that the spirit itself, independent of the "astral shell," could and did come back, but said the calling of the "spirit back" from Devachan was a most reprehensible deed. Many of the ideas she advanced are full of harmony with the higher Spiritualism. She is a most sympathetic and womanly woman, full of the milk of human kindness, and is the friend of the oppressed and down-trodden, and boldly espouses their cause.

The *Carrier Dove* changed its form with the new year, and now comes out as a neat, compact magazine, with about one hundred pages, six by ten. It is fully abreast with the times.

Maud Lord Drake has, I learn, left the city for the East. Her seances held in San Francisco were remarkable for the varied phenomena, and Mrs. Drake made hosts of friends here.

There is some talk here among the moneyed Spiritualists of erecting a spiritual temple to contain two or more halls. It is proposed to try the experiment of establishing a new Spiritualist paper here, as the organ of the Pacific Coast.

SPIRIT.

Hamilton, Can.

Quite a number of strangers were present on Sunday evening to learn something of the beauties of the spiritual philosophy as expounded by the inspirers of Brother George W. Walrond, our trance speaker. The subjects handed up were, as usual, answered at great length, and in a way calculated to convince one and all that there is a mysterious power capable of manipulating the brain of a sensitive to great advantage. "What is Theosophy?" was replied to in a most instructive manner. Theosophy, said "Hamadryas," the control, was Buddhism reborn by Madame Blavatsky in the States. I was, to a great extent, another name for Spiritualism, with the re-incarnation idea attached.

The guide, however, took a most charitable view of the subject in general, and said there were many apparent contradictions and ambiguous expressions in the Madame's doctrines, that if her opponents could but understand or learn the interpretation intended by Theosophists themselves the opponents of Theosophy would be more lenient in their views. There were re-incarnations in a limited sense, such as temporary obsession, mediums under control, etc., but the theosophical teacher had yet to give some practical illustrations of Spirits coming back to earth and taking on a mortal body from physical birth to physical death, before Spiritualists or the world would accept the doctrine as a matter beyond dispute.

"Was the sacrifice of Christ necessary for our salvation, if so, what has become of the millions of souls before the new dispensation?" was another subject handed up. The orthodox plan of salvation was a man-made dogma, said the guide, and did not effect the destiny of those who lived before the Christian era, or since. Every mortal had the plan of salvation within his or her own breast. "To do good and to be good" was the only safe passport to the kingdom of heaven. Christ was crucified because the Jews deemed him a heretic; he destroyed some of their most cherished beliefs; he created a jealousy in their minds, owing to the extraordinary spiritual gifts, he not only possessed, but exercised, and the cry was "away with him." His life was human, his surroundings human, and his death human, though attended with spiritual phenomena. CORR.

Dubuque, Ia.

The Progressive Spiritualists Association of this city is in a flourishing condition, and offers of membership are tendered nearly every day. We intend to hold the banner high, and thus win the confidence of the people. We have secured some of G. W. Kates' lyceum lessons and shall open up our Sunday school as soon as the weather permits. We had expected to have Mr. and Mrs. Kates serve our association on their way back from Colorado, but a new society formed here engaged them ahead of us. We have been very fortunate in securing F. Corden White for the rest of February, whom we consider one of the very finest mediums on the Spiritualist platform. Mrs. Olive A. Blodgett, of Davenport, Iowa, has been ministering to our society in a most acceptable manner, and it is to be regretted that her health will not permit her to continue in the good work. We expect to make our meetings interesting, as we are in correspondence with some of the best talent that our spiritualistic ranks afford, and speakers and mediums will please take notice that we have made a change in secretary, and all correspondence should be addressed to William Hamilton, secretary, or Dr. O. G. W. Adams, president, Progressive Spiritualists Association, Dubuque, Ia. CORR.

A new society has been formed here under the most auspicious conditions. An excellent hall on Main Street, has been permanently rented and excellently furnished. Wife and self are engaged to inaugurate the work, Sunday, February 19 and 26. Several week-night meetings will also be held. An informal meeting in the hall was held Thursday night, February 16th. Short addresses were made by us. It is a beautiful little hall, and tastefully decorated. The people seem enthusiastic and earnest. They expect to employ good talent and build upon the higher planes of spiritual truth. Mr. P. S. George will attend to the correspondence. We are not sufficiently acquainted to give names of officers and workers, but the corps seems efficient.

The hall was dedicated Sunday, February 19th, and the seating capacity was overtaxed. From here we go to Pittsburgh, Pa., for March, where hosts of friends and earnest laborers always cheer our hearts and call forth our better powers.

We regretted to leave sunny Colorado, but shall return there soon, and hope to make a home and help the local work.

G. W. KATES.

Baltimore, Md.—W. Miller of 1543 Argyle Avenue, writes that Baltimore has been enjoying a spiritual feast in having had Mr. W. J. Colville and Mrs. Carrie Twing at their services. At present Mrs. A. M. Glading is there, to be followed by Mr. O. A. Edgerly. And enjoying all this in their new hall, makes it worthy of recording among the news of the day. The ladies of the society are ever active for the cause, and have already a fund collected as a nucleus for the building or purchasing of a hall of their own some day. On the 22d of February a package party was held.

New York City.

A Spiritualist fair, under the auspices of the Ladies' Aid Society, will be held in Adelphi Hall, Fifty-second Street and Seventh Ave., during the afternoon and evenings of March 24 and 31, 1905. Donations of useful, fancy, and miscellaneous articles are earnestly solicited, and may be sent to the following addresses: Mrs. Henry J. Simpson, Smith, Forty-third Street, New York City; Mrs. M. A. Stoddard, 100 West Thirty-ninth Street, New York City; Mrs. Milton J. Rathbone, 19 Summit Ave., Mt. Vernon, N. Y.

The society of the Ethical Spiritualists of New York have secured the services of Mrs. Sarah Byrnes, of Boston for the first three Sundays of February (their regular speaker, Mrs. Helen Temple Brigham, being in Washington for the month). Mrs. Byrnes is well known and much admired here, although it has been a long time since we have had the pleasure of welcoming her among us.

On Sunday morning, February 26, we are to have brief addresses from several officers and members of the society, and in the evening, Miss Belle V. Cushman is to give an address. Her thoughts are full of inspiration, wise, eloquent, and helpful at all times.

The meeting of the First Society at Music Hall was well attended Sunday afternoon, it being the occasion of an experience and manifestation meeting. Mrs. M. E. Williams gave some most excellent tests, describing the spirits very accurately and giving full names in every case. Mrs. Henderson, who was also present, gave a great number of proofs of spirit return. In the evening Miss Banks officiated, delivering a strong lecture on James Russell Lowell's poem, "The Second Coming of Christ." The singing of Miss Minna Herzog is quite a feature, her rendering of "Nearer to Thee" on Sunday evening being especially good. The LIGHT OF TRUTH occupies the conspicuous place here on the "board," and here let me say that in all the meeting rooms every copy of the LIGHT OF TRUTH was sold.

At Adelphi Hall, Mr. J. W. Fletcher holds forth as usual, and to the regular good attendance. In the afternoon he recited in his own excellent style "Billy's Rose." His subject of discourse was "The Law of Progression," a most scholarly and effective essay. It is useless to say anything of the lecture, one must hear him to appreciate his power and effective manner of discourse. In the evening he lectured upon "The Religion of Knowledge" to the largest and most attentive audience I have seen here.

An attentive audience listened with rapt attention on Sunday morning to the excellent lecture delivered by Mrs. Sarah A. Byrnes at Conservatory Hall. Her inspiration, and it was a very happy one, was induced, by the excellent rendering by Mr. Andrews of that beautiful song, "Something Sweet to Hear Of."

Miss Cushman speaks at Conservatory Hall Sunday evening next.

Mr. H. J. Newton spoke very flatteringly of Mr. Tuttle's story, "Led to the Light."

J. Clegg Wright will be at the Music Hall during March and April.

A fair, under the auspices of the Ladies' Aid Society, will be held at Adelphi Hall during March 29th, 30th, and 31st. Donations of useful articles are solicited, and may be sent to Mrs. H. J. Newton, 128 West Forty-third Street, New York City. W. H. C.

Buffalo, N. Y.

Our society is doing a good work this season, Mr. Thomas Grimsbaw, having been with us for two months, and is now followed by Mrs. H. S. Lake, of Boston, whose earnestness, logic, and eloquence are engaging the attention and arousing the interest of our people to an unusual degree, with a manner straight-forward and unassuming, and guides whose ideas are not confined to the well-worn track of other days. She is drawing to her ministrations many who have not listened before. We feel that it is only just to Mrs. Lake to thus express our appreciation of her work that those who have so long heard her utterances delivered in the East and reported in the *Banner of Light*, may realize that we in the West are not unmindful of the work she is doing, or the worth of her services. Her psychometric seances during the week have been well attended, and many have been benefited thereby.

Mrs. Lake will speak during the Summer at Cassadaga, Parkland, and Lake Brady. She is to have a cottage home at Lake Brady Camp; and as this camp is one of the best and most beautifully located camps in the country, she will feel at home in the surroundings. Lake Brady is the coming camp, and has advantages that few very other camps possess. Mrs. Lake will speak in Albany, N. Y., in April and May, and Cleveland, Ohio, in June.

Our society is looking forward to the time when they will have a temple of their own, and as we have many good and earnest workers among us we feel that the project will be carried out.

Fraternally yours,

J. W. DENNIS.

OBITUARY.

Departed to a higher life Mrs. Maria L. Tuttle, at the house of her son, Hudson Tuttle, in the ninety-third year of her age, February 18th. She was born in 1800 in Corydon, N. H., and belonged to the widely known Leland family. She came with her husband to Ohio in 1832, building a log-cabin in the wilderness on the farm where they ever after resided. She was of energetic, nervous temperament, and with all the cares of a new country, she managed to become well informed by her inveterate habit of reading. She had the Bible almost at her tongue's end, and ancient history was her delight. She was highly mediumistic and clairvoyant, and when about sixty-five to seventy years old, attended the Progressive Lyceum regularly and was an efficient leader of a group of children with whom she was delighted. Until she was ninety she kept herself well read in all departments of thought. Her eyesight failing she was cut off from her unfailing source of enjoyment, and her mind still active, retrospected the past and revelled in what it had stored in memory. How strong that memory was shown by her giving a short time before her death a list of over 600 names of pioneer settlers whom she had known, and of which she mournfully remarked: "Of all of these only two beside me remain in the mortal life."

Marshalltown, Ia.

The sun of spiritual progress and influence is slowly and surely dissipating the mists of superstition and ignorance. Such is the emblem read by the large, ever-increasing audiences at our temple over the head of our medium, Professor F. Corden White, of Chicago, made visible by the rays of that intelligence creeping softly over us, which are destined to raise our thoughts above deep sorrows and cares of life. Made attractive by the multitudes of loved ones gathered around him in their untiring efforts to give some soul-inspiring message through "Frank" and "Leroy" (his guides), whose mission is to bring us more and more en rapport with the angel world. Made known by their "clear-cut" and indubitable messages, tests, and readings, unanimously recognized by all. So much so that the Progressive Spiritual Society has christened him Telephone No. 1 on the line between the two worlds, managed and controlled by "Frank, Leroy & Co.," and as such most heartily recommend him to any society that can be fortunate enough to engage him. I will voice every member of the society in saying, that as a harmonizer he is a success. As a builder of societies, wonderful, and as a "fill-filler" and leaving a large surplus to the societies for future use, immense.

T. J. COWAN

President-elect Cleveland.

INAUGURAL ARRANGEMENTS VIA R. & O.

For the second time since the civil war a Democrat President is to be inaugurated at Washington. This inauguration, the second for President Cleveland, will be the greatest event in the history of Democracy. The Baltimore & Ohio Southwestern Railroad offers an unexcelled service, through limited buffet, vestibule trains with Pullman sleeping-cars from Cincinnati to Washington. No railroad is better equipped to transport large bodies with dispatch, safety, and comfort. Its experience and success in former inauguration ceremonies, the Knights Templar Conclave, G. A. R. Encampment, and similar gatherings, is a guarantee that its promises will be carried out.

The Baltimore & Ohio is the shortest route to Washington from all points east and west, crosses the crest of the Alleghenias and the most picturesque scenery of America, and on the eastern slope winds its way along the historic valley of the Potomac.

Excursion tickets will be sold to Washington and Baltimore at one first-class limited fare for the round trip, February 28th to March 31st, inclusive, good returning until March 31st, from all points west of Parkersburg.

For maps and time tables, rates of fare, and guide to Washington call upon any agent of the company, or address O. P. McCARTY, G. P. A., Cincinnati, O.

NOTES FROM ALL POINTS.

Grand Lodge, Mich.—Mrs. A. R. Sheets writes that Prof. Silas Edmunds, of Cleveland, Ohio, is giving a series of lectures in above place and his labors are well spoken of.

Fleet, Mich.—The convention at Fleet, was very largely attended, many being unable to secure even standing room in the commodious hall furnished by the Progressive Friends, who constitute one of the most harmonious societies it has been my good fortune to meet.

Angel's Camp, Cal.—C. H. Richards writes from this place that Mrs. Maud Lord Drake has been there and ministered to the spiritual wants of truth seekers in a very satisfactory manner. She gave them seances for materialization at which the writer seems to have received some gratifying tests, gave psychometric readings, and lectured. Mrs. Drake was the guest of Mr. and Mrs. Charles Bryan during her stay at Angel's Camp, and has manifested an interest in Spiritualism there that will not fail of good results.

Englewood, Ill.—I am now holding forth at 5959 Green Street, where I can be addressed for lectures and funerals in Chicago and vicinity. I am holding some very interesting private meetings here and would be pleased to see more of the Spiritualists interest themselves in them. They will find a cordial welcome at our meetings every Sunday evening at 8 o'clock sharp. The LIGHT OF TRUTH is a very welcome visitor at our home circle and trust its light may never grow less but increase until all shall know the truth of life.—Dr. C. T. H. Benton.

Columbus, O.—Hon. A. B. French spoke for us the first two Sundays of this month, and was listened to by large audiences, who were held spellbound by his eloquence; and led along from point to point on the highway of progression which leads to the temple of wisdom. His closing lecture, on "The Old and the New Religion," was a masterpiece of eloquence, setting forth in clear and better light the comparative value of each as instigators to higher and better living. For the month of March we are to have Mrs. F. O. Hyer with us.

Prophetstown, Ill.—We would be pleased if you would give us space in your valuable paper to say a good word for F. Corden White and wife, who have been with us for the past ten days. We know they have done a good work here in opening the eyes of the people. We held five services during their visit to good intelligent audiences, and on February 12th, being his last night with us, the hall was full of anxious investigators. We think no one could have done better and few as well as Mr. White, giving spirit tests, messages, and psychometric readings. I think, as a whole, his private readings were satisfactory, some saying they would not take fifty dollars for what they received. We will be glad to welcome Mr. and Mrs. White at any time. Our society here is known as "The First Progressive Spiritual Society," of Prophetstown, with Mrs. Annette Stowell as president, Mrs. A. L. Van Antwerp, vice president; Mark Stowell, treasurer; John Blackmore, corresponding secretary; Addie Blackmore, recording secretary. Yours for truth, MRS. ADDIE BLACKMORE.

Salt Lake City, Utah—Thinking that probably you might wish to hear from this part of the country I take this opportunity of letting you know of the good work that has been going on here. Dr. Perkins and wife have been holding meetings here at Odd Fellows' Hall for five weeks to very large and appreciative audiences, and both in their private circles and at the hall have met with unusual success. Their many friends here regret that they leave this week for California, but promise to return again in the near future. Mr. Bernard Holtum, a young medium of San Jose, Cal., has located here and intends to remain at least two months. Mr. and Mrs. Perkins speaks very highly of him as an honest and convincing medium, and we bespeak for him a position among the leading platform test mediums of the country. He is meeting with unusual success here, and his tests are clear-cut and right to the point. He will have a host of friends wherever he goes. Mrs. McClelland holds regular Sunday evening meetings at Temple of Honor Hall, and is doing a good work. Hoping this may find space in your bright and valuable paper, I remain yours most truly,

CORRESPONDENT.

Springfield, Mass.—The lectures given by Mr. W. F. Peck in this city, this month, are of superior merit. There is evidence of scholarship and previous close thinking in them, while the language used is always forcible and often elegant. His treatment of "God from a Spiritualistic Standpoint," Sunday evening, the 12th, was listened to by the audience very closely. Mr. Peck continues the rest of the month to lecture before the First Spiritualists Ladies' Aid Society, at 130 and 7 p. m. in Foot's Building. Mr. J. Frank Baxter will speak in this city the Sundays of March, and Mrs. Carrie Twing the Sundays of April. Some very pleasant musical and literary entertainments are being given by the Aid Society on Thursday evenings, which will be specially aided by Mr. Peck. A children's lyceum has been organized, and the children are becoming much interested in the pleasant Sunday exercises and lessons. Mrs. Lottie J. Darling has located for the present at Chandler's Hotel. Mr. and Mrs. J. P. Smith have about completed one of the most elegant residences in the city. They are well known Spiritualists and staunch supporters of the society. Mr. C. I. Leonard, one of our veteran Spiritualists is recovering from a temporary sickness. B.

Pittsburg, Kan.

It is the desire of the First Society of Spiritualists and Liberals of this little city that we take our candle from under the bushel, which has so long obscured its light and let it shine forth that the world may know we are not sleeping; and in accordance with that desire I am instructed to give you readers an account of our meetings. We were fortunate enough to secure the services of that earnest and talented worker, Mrs. M. Theresa Allen, for the months of January and February, and her lectures have been well attended and appreciated, is proven by the increase in our membership and the warm words of praise from every side.

The declaration of principles and the objects upon which we organized for the furtherance of the work in our midst are as follows:

We believe that spiritual advancement and intellectual culture are strengthened and improved by organized effort; we believe in the necessity of perpetuating the legacy of free thought and free speech so nobly fought for and left us by our forefathers, and therefore set forth the following as the objects of this society.

First—organization, that we may be strengthened and improved in spiritual and liberal development; second, the preservation of independence of thought, speech, and action; third, the education and investigation of spiritual philosophy and phenomena; fourth, the advancement of liberal thought generally; fifth, the engagement of public speakers in these lines of thought.

And for the furtherance of the above objects we invite all Spiritualists and Liberals to join our ranks. These are our principles, and we believe they are strong enough for Spiritualists and broad enough for liberal minded investigators to unite upon.

The present officers of our society are: President, Mr. Samuel Barrett; vice-president, Mr. E. L. Maxwell; secretary, Mrs. Mary Rogers; treasurer, Miss Birdie Abel. We would like to correspond with other societies and workers.

Yours, MRS. MARY ROGERS, Sec'y.

Indianapolis, Ind.

Last month the Indianapolis Spiritualist Society had with them that most unique medium, Mrs. Carrie Twing, and as might be expected we had a grand time while she was here.

This month we are favored in having as our speaker the well known lecturer and medium, Oscar A. Edgerly. The work of his guides is fulfilling our highest expectations. Sunday, February 12th, subject "Heresy and Heretics," which lecture was received by the large audience present with marked appreciation. That Mr. Edgerly is becoming popular in our city is proven by the fact that the *Indianapolis Sentinel*, one of our daily papers, devoted over a column to a synopsis of his lecture in their Monday morning edition. I think all these things are good indications of the progress Spiritualism is making in our city.

Next month Mrs. Sheehan, of Cincinnati, is to be our speaker. With such speakers as I have named in this communication to occupy our rostrum we can not feel that we shall accomplish a good work for the year 1905. With the best wishes for yourself and all who are engaged in the grand work accomplished by the spiritualistic press in general. I am fraternally yours, GEORGE W. BUNTING.

No firm in its line has been more successful than the Oxford Manufacturing Company of Chicago. It is not the result of accident. Furnishing sewing machines direct to the consumer without having to pay middlemen's profits has enabled them to send out their popular machines at figures lower than it seems possible to construct them. Thousands of testimonials show that their customers are more than satisfied. Nearly 2,000 machines a month is their present record. Any reader of this paper can get free their new illustrated catalogue by simply writing for it.